



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Doer)*

1. <i>Alif. Lamm. Meem</i> ¹	الْم
2. (Had been) defeated-she ^y the Romans.	غَلَبَتِ الرُّومُ
3. In <i>adna</i> ² (near by of/lower most land spot of) the land ^w -/Earth ^{w3} ; and they, from after their defeat <i>sayaghlebona</i> (affirmably prevail they ^z).	فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ
4. In a few years ^{w4} ; for Allah (is) the command of before and of after; and then-day revel/rejoice the believers.	فِي بَضْعٍ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ
5. By Allah's succor; [He] succors whom ^p [He] wills and He (is) The Mighty <i>Ar-Raheemo</i> (The iterative mercy Giver).	بَنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ
6. Allah's promise; not unfulfills Allah His promise; [and,] but most [the] mankind not know.	وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ
7. They ^z know an apparent of the life ^w (of) the world ^w ; while they (are) <i>a'n</i> (regarding) the Hereafter ^w they (are) neglectors.	يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ
8. Have [and] not rethought they ^z in themselves ^w not created Allah the Heavens ^w and the Earth ^w and what (are) between them both except by the right and <i>ajalen</i> ⁵ (term-limit) <i>musamma</i> ⁶ (that which is designated and/or named); and verily many of the mankind by their Lord's <i>leqa'a</i> (meeting with) (are) surely unbelievers.	أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ
9. Have [and] not treaded they ^z in the land ^w then look they ^z how [was] consequence ^w (of) whom ^r of before them; they ^z were harder than them strength ^w and plowed they ^z the land ^w and developed it ^w more than what developed it ^w they ^z ; and came-she ^y (to) them their messengers ^x by the evidences-she ^y ; then not [was] Allah to wrong them, [and,] but they ^z were (to) their selves ^w wronging.	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُظْلَمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

¹ See the *Lexicon* attached to this *Translation* for commentary on this.

² The word "*adna*" means: (1) *near by* or (2) *lowest land spot*.

³ The word "*الأرض*" could mean: the land or the Earth.

⁴ In *Arabic*, unlike in *English*, the word "*بضع*" = "*few*" specifically means *more than three and less than ten*. Such designation by this *Ayah* in *due course of time* proved to be *absolutely miraculous*, as events happened as it says.

⁵ The word "*الأجل*" means *term-limit*, see *اللسان*.

⁶ The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

10. Afterwards [was] consequence ^w (of) whom ^r offended they ^z the <i>Saw'aa</i> ^{w7} (enormous-offense/Hell) that denied they ^z by Allah's <i>Aya'te</i> ^w (messages and messengers) and they ^z were by it ^w <i>yastab'zeona</i> (affirmably jesting they ^z).	ثُمَّ كَانَ عِقَبَةَ الَّذِينَ اسْتَفُوا السَّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾
11. Allah commences the creation afterwards [He] repeats it ^w ; afterwards to Him you ^z (are to be) returned.	اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾
12. And day <i>tagomo</i> (ups-to-fulfill) ^{w8} The Hour ^w perplex the criminals.	وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾
13. And was not for them of their partners intercessors and they ^z were by their partners unbelievers.	وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾
14. And day <i>tagomo</i> (ups-to-fulfill) ^{w9} The Hour ^w then-day they ^z separate.	وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَ يَتَفَرَّقُونَ ﴿١٤﴾
15. Then as-to whom ^r believed they ^z and worked the righteous-works ^w they ^z then they (are) in a <i>rawdhaten</i> ^w (garden of flowers-and-water) ^w <i>yubbaroona</i> ¹⁰ (they ^z are to be extended hospitality and delight with bounteous provisions/ high honors/ and the most pleasing sounds-all with apparent indications).	فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾
16. And as-to whom ^r unbelieved they ^z and denied they ^z by Our <i>Aya'te</i> ^w (messages/ signs) and the Hereafter's ^w <i>leqa'a</i> (meeting with) then those (are) in the torment <i>muhdharoona</i> ¹¹ (those that are made present predeterminedly vis-à-vis time and place).	وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾
17. So <i>subhana</i> ¹² (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah when <i>tomsoona</i> (you ^z begin the evening) and when <i>toss'behoona</i> ¹³ (you ^z enter the morning).	فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾
18. And for Him (is) the praise in the Heavens ^w and the Earth ^w and <i>asbeyyan</i> (at beginning of night) and when you ^z noon.	وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

⁷ The word “السَّوْأَى” is opposite of “الحَسَنَى.” Like “الكَبْرَى.” As “الحَسَنَى تَأْتِيهِ الْأَحْسَنُ” similarly “السَّوْأَى تَأْتِيهِ الْأَسْوَى” and also, “الحَسَنَى” = “Paradise” so “السَّوْأَى” = “Hell.” So the closest to that is a qualified “Hell, enormous offense” for “السَّوْأَى” so “enormous offense” is superlatively qualified = Hell. See القرطبي. So we say: “enormous-affront.”

⁸ There is a distinction between “تَقُومُ” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تَقِفُ” Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: happens.

⁹ Ibid.

¹⁰ The word “يُحْبَرُونَ” has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسير الطبري والبيضاوي.

¹¹ The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

¹² The word “subhana” = “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana” = “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹³ The words “تُمْسُونَ” and “تُصْبِحُونَ” literally means: “you enter (the) evening” and “you enter (the) morning” respectively.” See اللسان. This, perhaps, indicates that the day begins by its night, as the Arabs call the evening by the name of the next day. For example: Thursday evening is referred to as “Friday’s night.” Clearly the time began in darkness and then light was created to illuminate such darkness. However, once Allah had created the day and the night and made both successors of one another, no one of either will overtake the other, as each is in an orbit isolated in its orbit it swims.

19. Youkbrejo ([He] emerges/produces) the hayya (living/alive) of the mayye'te (dying/dead) and youkbrejo the mayye'ta (=mayye'te) of the hayya and [He] quickens the land ^w after its ^w death; and like tha'leka (afar-that-it/) ^x tokbrajona (you ^r be emerged/produced).	تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾
20. And of His Aya'te ^w (miracles/signs/proofs) (is) that [He] created you ^b of a tora'ben (crushed sand); afterwards edha (suddenly/surprisingly) you ^f (are) humans spreading.	وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾
21. And of His Aya'te ^w (miracles/signs/proofs) (is) that [He] created for you ^b of your ⁿ selves ^w spouses/mates ¹⁴ to taskon (repose/quiet/be-intimate) you ^z to [her]; and [He] made between you ^b affection ^w and a mercy ^w ; verily in tha'leka (afar-that-it/) ^x surely (are) Aya'te ^w (miracles/signs/proofs) for a people rethinking.	وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾
22. And of His Aya'te ^w (miracles/signs/proofs) (are): the Heavens ^w and the Earth's ^w [creation] and difference (of) your ⁿ tongues and your ⁿ hues; verily in tha'leka (afar-that-it/) ^x surely (are) Aya'ten ^w (=Aya'te ^w) for the knowers.	وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَالْوُجُوهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٢﴾
23. And of His Aya'te ^w (miracles/signs/proofs) your ⁿ mana'mo (sleep/repose/dream) by the night and the day and your ⁿ ebtegho (earnest-quest) of His munificence; verily in tha'leka (afar-that-it/) ^x surely (are) Aya'ten ^w (=Aya'te ^w) for a people listening.	وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٢٣﴾
24. And of His Aya'te ^w (miracles/signs/proofs) (are): [He] shows you ^b the lightning frighteningly and covetously and younazzelo (iteratively descends) [He] from the sky ^w water ^x ; then quickens [He] by it ^x the land ^w after its ^w death; verily in tha'leka (afar-that-it/) ^x surely (are) Aya'ten ^w (=Aya'te ^w) for a people reasoning they ^z .	وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾
25. And of His Aya'te ^w (miracles/signs/proofs) (are): that taquma (up-to-fulfill) ^{w15} The Heaven ^w and the Earth ^w by His command; After-wards if [He] summoned you ^b a summoning ^w from the Earth ^w edha (suddenly) you ^f (are) emerging (resurrecting).	وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرَجُونَ ﴿٢٥﴾
26. And for Him whoever (are) in the Heavens ^w and the Earth ^w All for Him gha'netoona (be-they are: devotedly-obeyers/submitters).	وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ ﴿٢٦﴾
27. And He Who begins the creation ^x ; afterwards [He] repeats it ^x ; and it ^x (is) easier on Him; and for Him (is) the highest example/parable in the Heavens ^w and the Earth ^w ; and He (is) The Mighty The Hakeemo ¹⁶ (infinite bekma ¹⁷ Possessor).	وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾
28. [He] struck for you ^b a parable/example of your ⁿ selves ^w ; is for you ^b of what possessed-she ^y your ⁿ	ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ

¹⁴ The word "ازواجاً" = "جمع زوج". Also: الرجل زوج، والمرأة زوج وزوجة. See اللسان. So "ازواجاً" = "spouses/mates," that is a "he" and a "she," so that the "he" will to repose to "her."

¹⁵ There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف". Also the expression "تقوم الساعة" is an Arabic tongue expression meaning: enormous happening=Day of Judgement.

¹⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁷ See the Lexicon attached to this Translation for "bekma."

ayma'no (right-hands)^w of partners in what We provided you^b; then (are) you^f in it^x equal; you^z fear them like yourⁿ *keheyfa'tee*¹⁸ (circumstantial-state-of-fear of) yourⁿ selves^w; like *tha'leka* (afar-that-it/) ^x [We] expound the *Aya'te*^w (miracles/signs/proofs) for a reasoning people.

مِّنْ شُرَكَآءَ فِي مَا رَزَقْنٰكُمْ
فَأَتْتُمْ فِيهِ سَوَآءٌ تَخَافُوهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ كَذٰلِكَ
تُفْصِلُ الْآيٰتِ لِقَوْمٍ يَعْقِلُوْنَ



29. Rather *ettaba'a* ([they^z] closely-followed) who^r *dbalamo*¹⁹ (they^z wronged) their *ahwa*²⁰ (tendentious likings) by other than knowledge; so who^a divinely-guides whom^p Allah misled; and not for them of *na'ssereena* (iterative succorers).

بَلْ أَتَبَعَ الَّذِيْنَ ظَلَمُواْ أَهْوَآءَهُمْ
بَغْيِرَ عِلْمٍ مِّنْ يَّدِيْ مَنْ أَضَلَّ
اللّٰهُ وَمَا لَهُمْ مِّنْ نَّاصِرِيْنَ



30. So *a'qem*²¹ (let-[you^s] uphold/sustain your^t face²² for the religion *haneefan*²³ (rightly-inclining), Allah's *fettrata*^w (innate-perfect-origination) ^w which^u Allah *fatara* (innately perfectly-originated) the mankind on it^w; no substitution^x for Allah's creation; *tha'leka* (afar-that-it/) ^x (is) the religion [the] forthright²⁴, [and,] but most the mankind not know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
فِطْرَتِ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ
عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللّٰهِ
ذٰلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُوْنَ



31. *Muneebeena*²⁵ (iterative returners-penitents) to Him; and *ettaqo* (let-reverentially guard you^z against the displeasure of) Him and *aqemo*²⁶ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w; and let-not be you^z of the *mushbrekeena* (be-they partnering deities with Allah/he-polytheists).

مُّبَيِّنٍ إِلَيْهِ وَاتَّقُوْهُ وَأَقِمُواْ
الصَّلٰوةَ وَلَا تَكُونُواْ مِنَ
الْمُشْرِكِيْنَ



32. Of whom^r separated they^z their religion and they^z were sects/factions²⁷; every party by what *ladya*²⁸ (directly and possessively for) them (are) revelers/rejoicers²⁹.

مِّنَ الَّذِيْنَ فَرَّقُواْ دِيْنََهُمْ
وَكَانُواْ شِيْعًا كُلَّ حِزْبٍ بِمَا
لَدَيْهِمْ فَرِحُوْنَ



33. And if touched/betided the mankind *dhurro* (persistent distress) invoked they^z their Lord *muneebena*³⁰ (iterative returners-penitents they^z) to Him; afterwards if *athagabom*

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ
مُّبَيِّنٍ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ

¹⁸ The word "*keheyfa*" = "خيفة" is a noun etymologically it is "خوفة" as if it is a once. Hence, it is a circumstantial "state-of-fear" for a given situation. See تاج العروس. And (S 20:67) provides strong support for "خيفة" as so stated, as the *Ayah* says: "So, [he] perceived in himself a *keheyfatan* (a circumstantial state-of-fear) Mosa (Moses)." Moses' *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

¹⁹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

²⁰ The word "هوى" is plural of "أهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. the *Qur'an* and *Hadeeth*.

²¹ That is you^s up/sustain/maintain all the rituals necessary.

²² The expression "maintain your face" means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it.

²³ The word "حنيفاً" = "ميلاً" is an adverbial construct, hence "rightly." See إعراب القرآن، لمحمود صافي. The "inclining" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined away from his people's faith which was based on multiple idols' worships.

²⁴ The word "قيماً" = "مستقيماً" i.e. means straight. See اللسان.

²⁵ The word "مبينين" from "أناب" means iteratively returned penitent. See الراغب.

²⁶ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

²⁷ The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other.

²⁸ The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly and possessively for" (them) seems to indicate such closeness. See اللسان.

²⁹ This word "فرح أو فرحون" is normally not "lawful" in terms of *Sabrey'ah*, except if such a rejoicing is coming from Allah to the people.

³⁰ See footnote 25 above regarding "أناب."

([He] caused them to taste) from Him a mercy ^w , <i>edha</i> (suddenly) a team of them by their Lord they ^z partner (other deities).	رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٢٢﴾
34. To <i>yakeforo</i> (be-ingrate they ^z) by what <i>aa'tayna</i> (We accorded) them; so <i>tamatta'ao</i> (let-relish you ^z the temporary worldly delight) then will know you ^z .	لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٢٣﴾
35. Or We descended on them an authority ^x , so it ^x speaks by what they ^z were by it ^x they ^z partner (deities with Allah).	أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٢٤﴾
36. And if <i>adbaqnqna</i> (We caused tasting) the mankind a mercy ^w , reveled/rejoiced they ^z by it ^w ; and <i>en(if)betides</i> ^w them a <i>sayye'aa'ton</i> (demeritorious-deed) ^w [by] what advanced-she ^y their hands ^w , <i>edha</i> (suddenly/whereas) they(are) desponding.	وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبْهُمْ سَيْفَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٢٥﴾
37. Have [and] not they ^z seen that Allah <i>yabsotto</i> ([He] swells/ expands) the <i>rez'qa</i> ^x (provision/ victuals for sustenance) ^x for whom ^p [He] wills, and [He] constricts; verily in <i>tha'leka</i> (afar-that-it/) ^x surely (are) <i>Aya'ten</i> ^w (miracles/ signs/ proofs) for a believing people.	أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٦﴾
38. So <i>e'etey</i> (let-accord [you ^s]) the kin-possessor his right and [too]: the poor and son (of) the path (the wayfarer); <i>tha'leka</i> (afar-that-it/) ^x (is) <i>kbayron</i> (choicer-/ superior/ worthier) for whom ^r they ^z want Allah's Face ³¹ ; and those they (are) the thrivers.	فَقَاتِلْ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٧﴾
39. And what <i>aa'taytom</i> (you ^c accorded) of a <i>re'ban</i> (giving and expecting accrument) to <i>yarbo</i> (grow/ accrue) in the mankind's possessions, so [it ^x] not <i>yarbo enda</i> (by Rule of) Allah; and what <i>aa'taytom</i> of <i>Zakaten</i> ^{w32} (prescribed percentage of personal possessions) ^w you ^z want Allah's Face ³³ , then those they (are) the doublers ³⁴ .	وَمَا ءَاتَيْتُم مِّن رَّبًّا لَّيْرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوا عِنْدَ اللَّهِ وَمَا ءَاتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٢٨﴾
40. Allah, Who created you ^b ; afterwards [He] provided you ^b ; afterwards [He] deadens ³⁵ you ^b ; afterwards [He] quickens you ^b ; is of your ⁿ partners who ^a [he] does <i>tha'lekum</i> (collective-afar-that) ^x of a thing; <i>Subhana</i> ³⁶ (Allah is hallowedly and marvelously deemed transcending all defects/ and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they ^z partner (deities with Him).	اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ ذَلِكَ مِّن شَيْءٍ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٢٩﴾

³¹ The phrase “Allah’s Face” is a lofty and eloquent Arabic *tongue* expression meaning: *pleasure of Allah*.

³² See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*?

³³ See footnote 4274 above regarding Face.

³⁴ Linguistically “المضاعفون”=doublers. But according to Islamic teaching any *righteous work* gets *doubled*, *quadrupled* and up to *seven hundred times or more*. So, *reban* here means *giving some-thing* to have it *returned augmented* by the recipient.

³⁵ The word “أُمَات” in “يُمِيتُكُمْ” is the transitive verb to deprive of life. See *Merriam Webster’s Unabridged Dictionary*.

³⁶ The word “subhanaho”= “سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho”= “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

41. Appeared/manifested the corruption in the desert ³⁷ (land) and the sea by what earned-she ^y the mankind's hands ^w , to (cause) them [He] taste some (of) which ^x worked they ^z ; la'allā (craving currently unavailable deed that, perhaps) they return they ^z .	ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾
42. Let-say [you ^s]: let-tread you ^z in the land ^w then let-look you ^z how [was] consequence ^w (of) whom ^r of before, [was] most (of) them <i>mushbrekeena</i> (be-they who partner deities with Allah/ be-polytheists).	قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾
43. So a'qem ³⁸ (let-[you ^s] uphold/ sustain your ^t face ³⁹ for the religion ⁴⁰ [the] forthright, ⁴¹ from before that <i>ya'ateya^x</i> (approaches/ comes) ^x a day no <i>maradda</i> (fending/ repeller) for it ^x of lesser than Allah; then-day <i>yassa-dda'aona</i> (iteratively sunder they ^z).	فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَاسِمِ مِنْ قَبْلُ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾
44. Whoever [he] unbelieved then on him (is) his unbelief; and whoever [he] worked righteously, then for their selves ^w they ^z further/ foster.	مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ بِهِ يَمْهَدُونَ ﴿٤٤﴾
45. To [He] requite whom ^r believed and worked they ^z the righteous-works they ^z from His munificence; verily He loves not the unbelievers.	لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾
46. And of His <i>Aya'te^w</i> (miracles/ signs/ proofs) (is) to send [He] the winds ^w <i>mubashsheraten^{w42}</i> (iterative she-tellers of pleasant tidings) ^w and <i>toudheqokum</i> ([He] causes you ^b taste) of His mercy ^w and to run ^w the <i>folko^w</i> (ship/ ships) ^w by His command; and to <i>tabtagho</i> (earnestly-quest you ^z) of His munificence; and <i>la'allā</i> (craving currently unavailable deed that/ perhaps) you ^b thank you ^z .	وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾
47. And <i>laqad</i> (verily, already and affirmatively) We sent of before you ^s messengers to their people; so they ^z came (to) them by the evidences-she ^y ; then We revenged from whom ^r <i>ajramno⁴³</i> (crime-committed they ^z); and [was] a right on Us succoring the believers.	وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقِمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾
48. Allah, Who sends the winds ^w ; so it ^{ym} bestir <i>sahaban⁴⁴</i> (gliding-clouds); then <i>yabsotto</i> ([He] spreads/ extends) it ^x in the sky ^w how [He] wills and [He] makes it ^x fragments; then [you ^s] see the <i>wadqa</i> (haze/ raindrops) emerging from its ^x bores ⁴⁵ ; then if [He] betided by it ^x whom ^p	اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كَسَفًا فَيَرَى الْوَدْقَ تَخْرُجُ مِنْ خِلَالِهِ فَإِذَا

³⁷ The word "الْبَرِّ" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "الْبَرِّ" figuratively speaking could stand for "land." See اللسان.

³⁸ That is you^s up/ sustain/ maintain all the rituals necessary.

³⁹ The expression "maintain your face" means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it.

⁴⁰ That is *Islam*, as it is the "straight" religion, see next footnote 4247 below.

⁴¹ The word "قَاسِمِ" = "مُسْتَقِيمِ" i.e. means straight. See اللسان.

⁴² The word "mubashsheraten" is feminine, plural, subjective noun, meaning: she-tellers of pleasant tidings, with no English equivalent.

⁴³ The word "أَجْرَمُوا" is made up of two parts: (1) "أَجْرَمَ" and (2) the "مُوا" = the absentees masculine speakers' pronoun for a plural. However, part (1) "أَجْرَمُوا" is a past tense for which there is no English correspondent verb. So, the closest approximation to that is: "crime committed," which slightly different then the original text.

⁴⁴ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. انظر اللسان.

⁴⁵ The word "خلاله أي ثقبه التي يخرج منها" means its bores. See اللسان.

[He] wills of His <i>eba'de</i> (worshippers/submitters/slaves), <i>edha</i> (suddenly/whereas) they (are) <i>yestabsheron</i> ⁴⁶ (seek pleasant tidings they ^z).	أَصَابَ بِهِمْ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾
49. And <i>en</i> (albeit) they ^z were of before that <i>younaz-zala</i> (it ^x be descended) on them from before it ^x surely <i>mublessena</i> (ones that are nonplused).	وَأَن كَانُوا مِنْ قَبْلُ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾
50. So let-look [you ^s] to effects/traces ⁴⁷ (of) Allah's mercy ^w (i.e. <i>ghaytha</i> ^x = delightful satiating-and-reviving rain); how [He] quickens the land ^w after its ^w death; verily <i>tha'leka</i> (afar-that-it/) ^x surely (is) Enlivener (of) the deceased and He on every-thing (is) Omnipotent.	فَانْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ كَيْفَ تُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾
51. And <i>la'en</i> (indeed if) We sent a wind ^w then they ^z saw it ^x <i>mussfarran</i> ⁴⁸ (turning-yellow), surely they ^z (would have) remained from after it ^x unbelieving.	وَلَمَّا أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾
52. So verily you ^g : not <i>tos'meao</i> (make hear [you ^s]) the deceased and not <i>tos'meao</i> the <i>ssomma</i> ⁴⁹ (deaf people) the prayer ⁵⁰ (Prophet's invocation) if they ^z fled-/diverged retreaters.	فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾
53. And not you ^s surely (are) a divine-guider (of) the <i>omya</i> ⁵¹ (blind people) a'n (off) their misguidance-she ^y ; <i>en</i> (not) <i>tos'meao</i> (make hear [you ^s]) except whom ^p [he] believes by Our <i>Aya'te</i> ^w (Qur'anic statements); then they (are) Muslims.	وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾
54. Allah, Who created you ^b [He] of a weakness ^x ; afterwards [He] made of after a weakness ^x a strength ^w ; afterwards [He] made from after a strength ^w a weakness ^x and agedness/hoariness ^w ; [He] creates whatever ⁵² [He] wills and He (is) The Omniscient, The Omnipotent.	* اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾
55. And day <i>taqumo</i> (ups-to-fulfill) ^{w53} The Hour ^w <i>yoq'semo</i> (oath they ^z) the criminals not waited they ^z other than hour ^w ; like <i>tha'leka</i> (afar-that-it/) ^x they ^z were <i>yo'afakona</i> ⁵⁴ (off-right dissuaded/ dissuaded speciously they ^z).	وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبَثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾
56. And said who ^r <i>oto</i> (they ^z who had been accorded) the knowledge and the belief, <i>laqad</i> (verily, already and affirmatively) waited you ^c in Allah's Book to the	وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمٍ

⁴⁶ The word “استبشروا” means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

⁴⁷ The word “آثار” is the plural of “الأثر أو الأثر”. The “الأثر” is the facial glamour and the “الأثر” is the trace of something after it goes away. Here perhaps, and Allah knows best, the trace of the glamour on the faces after say the rain (mercy) of Allah, so, this translation of “delightful traces.” See القرطبي والتاج.

⁴⁸ The “it” refers to the greenery and good looking pasture, turned yellow and perishing because of this wind.

⁴⁹ The word “صم” is a plural noun while its closest English corresponding equivalent is an adjectives and so no plural for it except to associate it with a plural noun people. Hence, the translation above.

⁵⁰ The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel Israfeel to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁵¹ See footnote 4261 regarding “عمى” and the same applies only to “عمى”.

⁵² The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See الدّر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

⁵³ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف”. Also the expression “تقوم الساعة” is an Arabic tongue expression meaning: happens.

⁵⁴ The word “يؤفكون” means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

Resurrection Day; so this (<i>is</i>) the Resurrection Day; [and,] but you ^b you ^c were not knowing.	الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٥﴾
57. So then-day not benefits who ^r <i>dhalamo</i> ⁵⁵ (<i>they</i> ^z <i>wronged</i>) their apology and neither they <i>yusta'atabona</i> (<i>are to be sought to apologize they</i> ^r).	فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٦﴾
58. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We struck for the mankind in this [The] Qur'an of every a parable-/example; and <i>la'en</i> (<i>indeed if</i>) you ^g came/presented (<i>to</i>) them by an <i>Aya'ten</i> ^w (<i>Qur'anic statement</i>) surely assuredly ⁵⁶ say they ^z who ^r unbelieved they ^z , not you ^f (<i>are</i>) except falsifiers.	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٧﴾
59. Like <i>tha'leka</i> (<i>afar-that-it</i> /) ^x stamps ⁵⁷ Allah on hearts (<i>of</i>) whom ^r not know they ^z .	كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٨﴾
60. So <i>issber</i> (<i>let-hold on patiently</i> [you ^s]); verily Allah's promise (<i>is</i>) right; and let not <i>yastakheffannaka</i> ⁵⁸ (<i>he prompts into levity/bluffly to go along in astray you</i> ^g) who ^r (<i>are</i>) not <i>yougenona</i> (<i>believe with certitude they</i> ^z).	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ ﴿٥٩﴾

⁵⁵ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

⁵⁶ The “ل” in “الْيَقُولَنَّ” is a *juratory* “ل”= “ال القسم” amounting to= “التأكيد”, i.e. *affirmation*, expressed by “assuredly”.

⁵⁷ The expression: “stamps on the hearts...” is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

⁵⁸ The word “استخف” has *several* meanings, among them, applicable *here*, and Allah knows best, is “حملة استغفالا” i.e. prompted him bluffly to go along in astray. So “استخف” here means: “be prompted into levity/bluffly to go along in astray.” See الهادي and اللسان. +